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NOTES AND QUERIES.

CAT BURIED WITH MISTRESS. The following extract from the "Worcester (Mass.) Evening Gazette" of November 6, 1902, deserves a place in these columns:—

"In the same coffin, lying at the feet of his beloved mistress, Mrs. Hortense B. Weaver, wife of Charles A. Weaver, a well-known insurance man, a large Maltese cat was buried in Jewett City, Conn., this afternoon. The funeral sermon over the remains of Mrs. Weaver and her pet was preached at the family residence, 423 Pleasant Street, at half-past eleven o'clock this morning, by Rev. Inman L. Willcox, pastor of the Park Church, and the casket containing both bodies was taken on the train to Jewett City this afternoon.

"Mrs. Weaver was thirty-four years old, and the cat had been a family pet for six years. His name was Tom, and he was a beautiful specimen of the ordinary native. When his mistress was taken suddenly ill, three weeks ago, Tom was constantly by her side, and his display of affection was remarkable. A few hours before her death Mrs. Weaver asked that the cat be placed in the same coffin with her, and her wishes were carried out.

"The cat was taken to the undertaking rooms yesterday and chloroformed. The body was then embalmed and placed in the casket with Mrs. Weaver this morning. The strange sight occasioned a great deal of comment among the people who were at the funeral, but as the services were private, all those who were present declined to express an opinion.

"So far as can be learned this is the first time a cat has been buried in the same coffin with a human being in Worcester."

MAD-STONES. The literature of the mad-stone has recently been increased by a circular, a copy of which the editor owes to Dr. F. W. Hodge, of Washington, D. C., the editor of the "American Anthropologist." This circular, with its peculiar spelling of certain words, runs thus:—

"Mad-stone *vs.* Hydrophobia. Not as a Remedy, but a preventive, for the reason that it extracts from the wound made by the Dog or other animal afflicted with Rabies or Mad, the Virus deposit, which is contained in the Saliva or secretion of the animal's mouth. What is a Mad-stone? It is a compact of Vegetable and Mucus Matters, and formed by a freak of nature in the small or second stomach of a Hermaphrodite Deer, and so constructed with its innumerable cells that when applied to lacerated flesh, it adheres at once and every cell exercises a suction power, but does not absorb any substance except Virus; because the cells are too diminutive in size to take in even blood, which is too coarse and tough to gain entrance. The above explanation of the Mad-stone is given by T. M. Murphree, of Troy, Ala., who has two of these wonderful absorbants, and has been operating them more than ten years with unfailling success, having operated upon Fifty-Nine Patients who carried home with them the Virus extraction in a clear glass bottle to exhibit to their friends and relatives, and of course

went away rejoicing that they had been relieved of the cause which produces Hydrophobia, which means death. Testimonials can be furnished by the dozen if desired. The Mad-Stones are not for sale."

"FILIPINO." The next dictionary of "political Americanisms" will need to contain the word "Filipino," in the sense of "opponent of a regularly nominated candidate," — this with a variety of shades of meaning, none of them, apparently, as honorable as "mugwump," which applied to the "better element," whereas "Filipino" seems often to be applied to the "worst." This meaning of the word has arisen out of the amenities of party politics in the city of Boston, but "Filipino" has found currency also in the newspaper literature of several of the other large cities of the Commonwealth. The original twist of the word is due to the unfavorable opinion of the Filipinos held in certain quarters.

TAHITIAN MONTH NAMES, ETC. The Tahitian natives have borrowed the English names of the months of the year and modified them to suit the phonetic genius of their language. Many of them would hardly be recognized by us on first hearing or at first sight. The month names are: Janu-ari, Fepuari, Mati, Eperera, Me, Juni, Tiurai, Atele, Tetema, Atopa, Noema, Titema. According to Paul Huguenin (Bull. d. la Soc. Neuchât. de Géogr., vol. xiv. 1902, p. 209), the Tahitians have also adopted a number of other English words such as: *Afa* (half), *puta* (book), *hamera* (hammer), *inîta* (ink), *pani* (pan), *perofeta* (prophet), *tapati* (sabbath), *taine* (time), *taofe* (coffee), *taole* (doctor), *tapitana* (captain), *tavana* (governor), *tihota* (sugar), *titela* (tea-kettle), *tuata* (quarter), *Faraire* (Friday). Two consonants must never follow one another, which accounts for some of the changes loan-words undergo. In learning French the natives replaced the consonants *d, g, k, c, s, z* by *t*. Thus the children, who acquire French easily, have been heard to chant in unison during the recitation of the Lord's Prayer: "Préserve-nous de la sensation" (for tentation). The French word *président* becomes *peretiteni*, and *république* changes to *repupilita*; *France* becomes *Farani*.

THE "FIRE-WALK" IN TAHITI. Professor S. P. Langley's valuable and interesting account of "The Fire-Walk Ceremony in Tahiti," which appeared in "Nature" (London) for Aug. 22, 1901, has been reprinted (with three plates) in the "Report of the Smithsonian Institution" for 1901, pp. 539-544.

EXCISION OF UVULA. In his brief account of the Somali (Russk. Antr. Zhur., Moskva, 1901) Perfilief notes the prevalence among this African people of the curious custom of removing the uvula, ostensibly as a prophylactic against diseases of the throat, etc.

ORIGIN OF AGRICULTURE. In a communication to the "Société d'Anthropologie de Bruxelles" (Bull. et Mém. vol. xviii. 1899-1900, p. xxi.), M.